



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1799—Vol. XXX

FRIDAY, MAY 5, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1799—Vol. XXXV.

FRIDAY, MAY 5, 1922

PRICE TWOPENCE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

IX.—SOME EDUCATIONAL IMPLICATIONS.

WE now come to the last, and in some respects the most important, of the implications of Spiritualism—its bearings on education. It has been shown that the key to harmonious political action and to social unity is CHARACTER. Those who are practically acquainted with the methods of our schools are very well aware that very inadequate attention is given (much profession to the contrary notwithstanding) to this essential matter. In the public schools ideals of manliness and good form are certainly cultivated, but broadly speaking the whole scholastic system does not succeed in producing the love of truth, the intellectual alertness, the courtesy, the industry, the sense of civic responsibility, and the personal honour that are the essence of high character. On this point the testimony of Mr. Edmond Holmes, for thirty years in the Educational Department, and Chief Inspector of Schools, is decisive. In his books, "What Is and What Might Be" and "The Tragedy of Education," and other works, he shows that these qualities are not developed, and why.

Space does not allow of quotations, but his condemnation of the putting theology for religious principles, and of memory instruction for activity of mind, is incontrovertible. Current events show most conclusively that the training does not issue in character. The prevalence of unprincipled opportunism in politics, of evasions of truth in social matters, of gambling in all classes, leading as in many recent criminal cases to actual cheating, of the eager pursuit of pleasure, and the growing indifference to honest work, are all patent and obvious.

Now, character is an entirely spiritual quality or combination of qualities. It is independent of social rank, and almost independent of intellectual attainments.

Dante's vision of Paradise showed him perfected souls as forming the petals of the Mystic Rose—all united to the expression of spiritual beauty. St. Paul regards the "measure of the stature of the fulness of Christ" as the acme of character. Even Mr. H. G. Wells regards the Spirit of God in man as "The Undying Fire." Speaking in the person of Job Huss, he says:—

"The boundless miseries that arise from the disorderliness of men must continue age after age until either men are united in spirit and in truth, or destroyed through their own incoherence. . . . Consider the posture of men's affairs to-day because they have not yet begun to look deeply and frankly into realities, because, as they put it, they take life as they find it; because they are themselves heedless of history, and do not realise that in truth they are but parts in one great adventure in space and time.

Is there any common idea, any common understanding yet in the minds of men? They are still (after the war) taking the world as they find it, they are being their unmitigated selves more than ever, and below the few who scramble for profits, now is a more and more wolfish multitude scrambling for bread. There are no common ideas in men's minds on which we can build. How can men be united except by common ideas? The schools have failed the world. What common thought is there? A loud howling of base newspapers, a posturing of politicians. You can see chaos coming again over all the east of Europe now and bit by bit western Europe crumbles and drops into the confusion. Art, science, reasoned thought,

creative effort, such things have ceased altogether in Russia. . . . There is no reason anywhere, there is no creation anywhere, except the undying fire, the Spirit of God in the hearts of men" (page 169).

Mr. Wells denies survival and casts ridicule upon Spiritualism as he understands it. He considers that what differentiates each of us from others is our defects. "The immortal thing in us is the least personal thing. It is not you nor I that go on living, it is man that lives on, man the universal, and he goes on living, a tragic rebel in this same world and in no other."

I pass by Mr. Wells' neglect of the evidence that shows that individuality persists; I pass by, too, his failure to distinguish the abiding self from the transient personality which is just that small part of the self that reacts to the present material environment. He is quite right in saying that the "I" as we know it is not immortal. It would be a sad pity if it were. The evidence we have shows that the more a spirit progresses the more its strictly personal desires fade. This fading, however, consists in outgrowing defects, but not in a colourless identity of action; the self, under all conceivable conditions, must react to its environment, and must react in different ways. But identity of spiritual character secures that among diverse activities all shall be harmonious and tending to one moral end. The development of character is the purpose of education.

There is no reason whatever, apart from incompetent teaching, why this should not be common to all social classes; it depends not on any particular scheme of instruction, but on the way that all schemes are handled. The training must be physical, mental and moral. It must rest on habit much more than on inculcated lessons. Even so respected an authority as Mr. Frederic Harrison, while deploring the present confusion as much as Mr. H. G. Wells, calls for a catechism of civics. Catechisms are no good, we want live perceptions, not obedient assimilation of the precepts of pastors and masters, whether these be clerical, lay, agnostic, or Spiritualist.

This perception arises from three main lines of training:

1.—PHYSICAL. Wholesome physical conditions are the first necessity. Great provision is made in preparatory and public schools for the organisation of games, fine playing fields are provided, and much time and thought is given to sports. But where are such opportunities for the children of the poor? Games, especially those that merge the individual in his "side," are equally needed by all children, and by adults too. No more need be said on this except to give an instance from a country where such provision exists. In May, 1914, in Switzerland, I was present at a gathering of two thousand young men for athletic sports of all kinds. All the countryside flocked to the festival. The national story of William Tell (Schiller's drama) was beautifully enacted in an open-air theatre with most realistic and well-designed scenery and costumes. The seats were of the roughest description, the play was got up by the people for the people, not for visitors. The actors threw themselves into their parts with their whole souls and played as well as in any London theatre. During the festival, which lasted three days, many thousands came into the town. Food and drink were plentifully provided, much of it free or nearly so, but mingling with the crowds, I did not see one single case of rowdiness or excess. There was no betting or gambling at all. It was a pattern of democracy as it should be—healthy, decently dressed, orderly, intelligent and good tempered.

2.—INTELLECTUAL. Mental training (instruction, which is by many regarded as the beginning and end of

Some Thoughts on How Thought Is Built Up.

Ruth Hey.

How is thought built up? To solve the problem we must get down to first principles, endeavouring to realise that we are all parts of the Great Whole. Each is a unit in the scheme or purpose of being. From every part of our bodies we send out feelers—psychic feelers we might call them—seeking as it were the food that ministers to our human desires and aspirations. These feelers also act as the conductors or channels through which our many human appetites are satisfied.

We may see this principle at work among the lower animals. In the simple round of activities that make up animal life it is easily observable that the animal is not guided by any process of clear reasoning about means to ends, or the fulfilment of ambitions as among humans; but responds to or feels its way through its own particular environment, and so completes the law of its being.

But man is a step in advance of the animals, and, therefore, reaches out and feels for things beyond the simple physical and emotional desires of the lower animal life. He needs mental food to satisfy his craving for knowledge on the problems of the life he finds so perplexing.

There is within our own being possibilities of acquiring infinite knowledge if only we are awakened to the fact, and begin to realise these indwelling powers of understanding. Then we shall discover that we can gather materials to build or construct in the realm of thought, just as we gather materials on the physical plane. If our desire is to make some garment, we know that before the wish can be satisfied the required materials must first be brought together. If our desire is to paint a picture, then before the work is begun the canvas and colours with other necessary items must be procured.

Now, it is just the same in thought building. The materials are all at hand ready to be used in the production of the thing desired. By some process of mental activity the required properties or materials are attracted to us from the surrounding media, much as a magnet attracts the particles of iron filings within its range. What we are in our inmost selves determines the quality of the material attracted to us, and consequently determines also the quality of the thought we shall build.

When pondering deeply over some problem we set up vibrations that draw from the mental world something that appears to our inner sight as tiny little lights, brilliant in colour as the rays of the sun falling on the ocean, or glorious as the many hued rays of white sunlight seen through a prism. These bright points of light surround the particles we have drawn round us, and impart life and power to them. Then, according to the measure of our ability and the activity of our mental faculties, we feel for the right particles from among this living material, and so construct our forms of thought.

In reaching out for the higher spiritual forms of thought we should bear in mind that these are much finer in texture than the forms on the lower mental planes. We shall, therefore, readily perceive that the corresponding tiny little lights will also be of higher and finer vibrations. The resulting colours will be of more exquisite beauty, and in their brilliance will give forth purer and softer hues. It becomes necessary, therefore, for those who seek the higher spiritual realms of thought to harmonise their lives and spiritualise their natures, that they may be able to feel for and perceive these finer rays. In so doing they will be preparing themselves, and at the same time will become powerful magnets for good.

It was always a problem to us, "Why men and women living only for material gain and selfish ends could attract or draw to themselves all that they required?" In the light of these facts the answer becomes clear. Material things and all that appertains to the material senses are heavier in substance and more dense than the things on the higher mental and spiritual planes. Consequently the vibrations are slower, and the lights presented to the probing inner sight are more garish and more vivid in their

crude contrasting colours. The grosser material mind feels and grasps these denser forms where it would be incapable of apprehending the higher and more refined realities of the spirit. It is not, as might be supposed, that these minds are more powerful, but only that they are in harmony with the properties of a denser thought realm. It is by the operation of the same law that they make choice from the materials presented to them and make and mould according to the fashion of their crude and selfish lives. They thus perpetuate the crudity and selfishness that we see in our world to-day.

Not until some great sorrow enters into their lives is it possible to change their attitude towards things spiritual. Then the bitter anguish awakens within them some chord that can be stilled only by and through spiritual avenues. In this way a new set of vibrations are set up, and immediately they begin to draw to themselves the properties of finer quality and so gradually their whole attitude towards life is changed.

I have tried to give you light on this subject of thought building. It is very difficult to bring spiritual verities and translate them for the minds of men on your mundane plane. You know the beauty or essence of one's thought cannot easily be put down on paper. I think I should be right in saying that the part we cannot give another is the life of the thought, and which becomes ours by our attainment with the power of illumination.

A Board Test.

Two brothers, soldier companions of my son, are investigating Spiritualism, and two weeks back the elder discovered that in the absence of my wife, who is our medium, he could get messages upon lettered board with my assistance. The following week they made a similar polished board and planchette pointer and in their own home received messages from my son. Unknown to us they asked him if he could bring another soldier friend, Mac—, to them. My son did not know him, but said he would try.

A week later they again called on us, but we could get no message until I suggested that my wife and I should try alone. Our son came at once, and said there were a lot of soldiers present, who were very excited and that P— and Mac were there. We knew of the first, but had never heard of the second, and our young friends were excited in their turn.

One asked, "If you are Mac, what was your Christian name?"

"Look in my haversack," was the reply that amused them.

They then told us for the first time of their request for Mac and that for a joke, when he was in the army, he printed his full names very large in his haversack.

Again they called to say they had received evidential communications from Mac, and again I sat with Mrs. D. Our son came, and for their further assurance, I asked him if he could give us a personal description of this (to us) unknown soldier. He said it was difficult, but he would, and after one brother had cautioned the other to make his mind a blank, our boy gave us a correct word picture of Mac, except his nose was described as a little broad, and his friends considered it normal. Whether this was an error or a matter of opinion it was not gleaned from their minds, or it would have agreed in accuracy with the other details.—H.D.

THE beliefs of my church, broadened and enlightened by my post-mortem experiences and discoveries, have brought me into line with the other sainted souls who promise their aid, and so amongst us you get a broadness and generosity of view that is feasible and acceptable to the world to-day. How narrow—how very narrow—how selfish seem now to me my old mortal opinions and those of all others still upon the earth, and, stupendous thought with all their diverse and varied beliefs, they all arrive there by the same gateway, and find themselves in one and the same realm.—From the Beyond through A. H. WATKINS

Good Friday Celebrations.

Cardiff and District.

THE United Anniversary Services were held on Good Friday at the hall of the Cardiff First Spiritualist Society, 42, Queen-street, being the joint effort of Northcote-street and the first-named Societies. This was the first occasion of such services being held in Cardiff, and they were a great success. Friends from Barry Dock, Cadoxton, Caerphilly, and other centres turned up in good numbers, and to see the faces of many old friends was an experience that gladdened the hearts of many.

The opening hymn of the afternoon, "O, Ye Exemplars Bold," was sung by the large audience with such effect that all present felt its power, so that when the chairman, Mr. Speed, rose to address his hearers, the tone of the meeting was ripe for great things. In a brief but interesting speech he told how over 40 years ago he was invited to attend a religious meeting to hear a lady speaker, and there commenced a new way of life with orthodoxy, but he never felt fully satisfied with its teachings. But now, after investigating Spiritualism, he realises that it contains all that is necessary for life here and hereafter.

A solo was then sweetly rendered by Miss Knox.

Mr. J. Woodland extended a sincere welcome to all, and said it was a pity that large meetings like that were rendered impossible through the existence of so many little meetings that commanded no respect, and exerted no prestige in the community.

Mrs. Stone then sang "Crossing the Bar" (Tennyson) with nice feeling.

Mr. W. E. Jones, the speaker for the afternoon, during a very able address, said he was proud, though a humble worker, to be the first speaker chosen to address that meeting—the first of its kind in Cardiff—held under such auspicious circumstances. He wanted us to realise that we were to-day integral parts of a great Movement, that was not merely world-wide, including the pioneers of every branch of human enquiry, but also, in a larger sense, parts of that greater power which was being exerted by angel ministry.

Tea was provided, and upwards of 200 friends sat down and refreshed themselves.

The evening meeting was timed for 7 o'clock, but long before that time the good folk began taking their places in readiness for the service. Well-known hymns were sung, making some of us who are sensitive feel the intensity of that psychic and spiritual power which had been growing during the afternoon, so much so that a start could no longer be delayed, and 15 minutes before time the crowded audience joined in singing a hymn, followed by an inspiring invocation by Mr. Geo. Harris, the speaker for the evening meeting.

We were happy in having for chairman Mr. E. J. Taylor, of Barry Dock, a splendid type of those grand veterans of 30 and 40 years ago—rugged, tenacious and fearless, the hero of many fights. As we listened while he recounted his experiences in dealing with folks who knew all about Spiritualism, authorities who contradicted each other and ran away when cornered, it carried a few of us back to the time when it was no mean thing to be a Spiritualist. The crowded audience gave him a great ovation when he said that, starting as a materialist to expose the "gigantic humbug," he was compelled, by stern facts, to yield, so that to-day he "was not like that great reformer and humanitarian, Robert Blatchford, 'standing in the air,'" but standing securely on the proven facts of our phenomena, the indispensable basis of all psychic research.

A little relief was gained from the tense feeling by a break during which Miss Lavington sang a song which was appreciated. A dialogue given by Marjorie and Mabel Chilcot, two young Lyceumists, evoked roars of laughter as they discussed the management of a baby. We were then brought back to a more sober frame of mind in listening to Miss Nesbit recite "If" (Kipling).

Mrs. Stone sang "Hold Thou My Hand" very effectively, and a hymn was then sung.

Mr. Geo. Harris, whose association with public platform work in South Wales extends over a long number of years, then addressed the meeting. He said a gathering

such as that must make glad the hearts of all old Spiritualists, and to see the members who had travelled by train and char-a-banc to be present that day was a proof that such meetings were needed. He hoped that these anniversary gatherings would become a lasting institution in the Welsh Metropolis. In a fine peroration he exhorted his hearers to expound the loftiest, demonstrate the highest, and live the best so as to be worthy followers of those "great souls who blazed the forest path" that we might be free.

Mr. F. W. Northam was induced to leave the organ and give some clairvoyance, all of which was recognised.

It was a great day—a historical day. Grateful thanks are especially due to the ladies who catered for such large gatherings and did so much towards the comfort and enjoyment of everyone.

Liverpool: Daulby Hall.

THE 74th Anniversary of Modern Spiritualism was held in Daulby Hall, Liverpool, on Good Friday, April 14th. The speakers and clairvoyants were Mr. Kitson, of Batley, Mrs. Jessie Greenwood, J.P., of Hebden Bridge, and Mr. Arthur Clayton, the blind seer of Nottingham, who dealt with their addresses in a very satisfactory way. The clairvoyance was, in most cases, recognised. In the afternoon Miss Appleton gave a solo, which was very well appreciated. In the evening Miss Appleton and Miss Owen rendered a duet, assisted by the Lyceumists of Daulby Hall. The attendance was rather disappointing at both services.

Our best thanks are due to Mrs. Raymond as organist and for arranging the musical programme, and also to the Daulby Hall ladies for their kind services with respect to the catering.

Midlands District Council.

AN unique opportunity was given the Spiritualists of the Midlands to celebrate the 74th Anniversary of Modern Spiritualism, which took place at the Town Hall, West Bromwich, no hall being available in the city of Birmingham.

The speaker in the afternoon was Mr. A. Cook, late vice-president of the Council, whose subject was "Good Friday Tidings," and which was dealt with in his usual able manner. Mrs. Brooks, of Birmingham, gave very convincing clairvoyance.

The evening service was preceded by an organ recital of Bach music very ably rendered by Mr. Wilfred Green, of Birmingham. The speaker was Mr. B. P. Membury, who gave those who attended an intellectual treat in an address on "Spiritualism and Its Higher Revelation." Clairvoyance was given by Mr. H. Croshaw, of Birmingham, and was clear, concise and convincing.

Mr. John G. Wood presided at both meetings, supported in the evening by Mr. J. Venables, of Walsall. It was Mr. Wood's initiative that was responsible for the Midlands Council undertaking the meetings. The attendance was meagre.

WARNING.—We beg to warn Societies that a man is moving about Lancashire and Yorkshire telling a story that he is out of work and stranded, and begging his fare home. His home is always a different place, Manchester, Huddersfield and Blackpool being named. He has claimed to be Mr. West, secretary of the Blackpool Church, whilst he tried to impose on that gentleman by stating he came from Huddersfield, and mentioned the names of Messrs. Yates and Gush. The matter has been put in the hands of the police, and if he attempts further imposition his intended dupes are advised to give him into custody and communicate with our editor. The following description seems to apply: About 30-34 years of age, height 5ft. 4ins., slender build, sallow complexion, long narrow face, long thin nose, dark hair, blue eyes, clean shaven. He is well spoken, and seems to be familiar with the names of officials and prominent platform workers. He has a pleasant appearance, and was dressed in soft collar, with knitted tie and brooch-pin, shabby drab or khaki rainproof, and large grey cap. Anyone able to lay this impostor by the heels will do the Movement a service.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER
PRICE TWOPENCE. POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD,
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - - - ERNEST W. OATEN,
To whom all communications should be addressed.
Cheques and Drafts should be crossed "—& Co.," and made payable
to The Two Worlds Publishing Company Limited.
Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to
return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, MAY 5th, 1922.

Spiritualism and Parliament.

SIGNS are not wanting that we are on the eve of a general election, and that the position of Spiritualists under the present law is unsatisfactory. Spiritualism is based primarily upon observed phenomena which are evoked through the psychic gifts or faculties of persons of peculiarly sensitive temperaments. There is good reason to believe that these psychic faculties are inherent in the whole human race, and that those whom we to-day call "mediums" are but those who possess in a superlative degree such powers and abilities as are latent within us all. And further, there is a growing probability that progressive evolutionary processes will presently bring into the normal experience of the race those forms of psychic perception which to-day are the abnormal possession of the comparatively few.

Considered, then, from the standpoint of physical life alone, the Spiritualist, by his insistence on the wisdom of psychic unfoldment, is but anticipating that which nature has in store for us all, and as such he will in future come to be recognised as the person who fostered in its infancy that which will prove to be one of humanity's greatest blessings. We believe that in the natural development of the race the time will come when those who are not clairvoyant and psychically sensitive to the subtle vibrations of a super-physical world will excite as much sympathy and compassion as is now bestowed upon the blind or the deaf.

It must, of course, follow that any such development of new faculty needs to be carefully guarded and guided. It must be protected from illicit use and guided along lines which will ensure the rightful use of all such faculty for the well-being of the race as a whole. It is but right and proper that the illicit use of any faculty or power we possess should be punished in proportion to the injury such unworthy use inflicts on its victims.

As the matter stands at present, however, the attitude of the law is absolutely prohibitive. According to the letter of the law as interpreted by legal opinion and many decisions in court, any use of psychic faculty is illegal. It is perfectly true that up to the present moment none of our organised Spiritualist Societies have been interfered with when the use of such faculty has taken place upon their premises, but we have every reason to know that the matter has been discussed and mooted in more than one centre, and threats have been expressed. If a prosecution were undertaken and pushed to its extreme, there is little doubt that the weight of the law is against us, not only under the Vagrancy Acts, which are generally used, but under the Witchcraft Acts, which it has been proposed to invoke against us. If we have not, however, been proceeded against collectively, it is only because the authorities have shirked meeting the full force of our growing bat-

talions. They have contented themselves with sniping individuals, this being safer than meeting the main body.

Individually our mediums have been brutally and scurvily treated. We have in mind one old lady of seventy years of age who had been a voluntary and useful public worker for her Society for many years, who was condemned to six months' hard labour for the exercise of her powers, and this after a dirty police trap had been fully laid. Many of our prominent public workers have been heavily fined. In not a single case which we have ever seen or heard has there been any real attempt to show that any injury had been inflicted on the public of this country. It has been the common practice to incite the alleged offence by the use of paid police, and our information leads us to the honest opinion that perjury is regularly committed by these hirelings. In one or two cases we have a shrewd suspicion that the alleged conversation supposed to have taken place between "psychic" and the "client" is drawn up BEFORE the view takes place, and an attempt is made to induce "psychic" to say the very things previously determined.

We are quite aware of the fact that these are serious statements, but the whole system of incitement to crime on the part of the authorities is so immoral and pernicious in its nature that sharp practice by the police is looked upon as a high road to promotion in many cases. This fact is clearly evidenced in a palmistry case reported in the May issue of the "International Psychic Gazette." Whilst the authorities are busy with this sort of case (in which it is suggested that anyone suffers any harm) criminals guilty of the serious crimes of larceny and murder remain untraced. We are paying ruinous sums in taxation to maintain an army of men and women to lay traps for hardy criminals whilst criminals escape.

When, however, all is said concerning petty administration, prompted by sectarian Watch Committee, the root of the matter lies in the fact that THE LAW is unjust and fosters this type of persecution. It is the law which must be amended, and this can only be done by Parliament. In order to aid its accomplishment our Members and intending Members of Parliament must be familiar with our case.

We are supposedly a Christian country, but Dr. J. H. Powell, himself a barrister, assures us that if Jesus Nazareth returned to earth and re-enacted the wonderful phenomenon of the "transfiguration on the mount" in our country, he would render himself liable to six months' imprisonment as a rogue and a vagabond. Equally, he "spat upon the ground and made clay of the spit" and applied it to a blind man's eyes, he would, we are told, become liable to a penalty of 40s. and costs. We are then, a general election is pending, and this is the opportunity to educate the Member of Parliament for your district. Do not bother about what others are doing; your duty is clear—TACKLE YOUR CANDIDATE. Let him know the position, show him this article.

Spiritualists are as anxious as anyone else that the public should be protected. The present law is not for the protection of the public, but rather for the protection of a section of the people who disagree with the sectarian views of those who, nearly one hundred years ago, enacted the present law. In order to protect the public and honest psychic equally, we want the law amended, that it may be brought into line with modern knowledge and modern practice. Those who prompted and passed the laws referred to were convinced that the age of miracles had passed 1,800 years before. A new light is dawning, and we are finding that most of the so-called miracles of the records of psychic phenomena which are to-day being reproduced.

May we add, that if you will send the name and address of ALL the candidates for your constituency to Mr. R. Yates, the National Secretary, he will see that they are supplied with literature to help them understand the problem. When the election is over it is TOO LATE for you to act—your time is NOW. Do not fear being laughed at because you are a Spiritualist—most people are laughing at the growing importance of the subject. Remember that the truth and the angel world demand men and women, and the call is to YOU.

CURRENT TOPICS.

The Biter Bit.

PREACHING recently at Carr-lane Church, Birmingham, the Rev. S. M. Berry remarked on the alleged communications from "the other side." "Spirits," he said, "have nothing better to do than to talk in childish, silly accents, and make fool's play of eternity." He then went on to warn his hearers against taking "a theatrical view of Heaven, with angels, golden streets and the rest of the celestial stage scenery" which has been the teaching of his church for centuries. He also omitted to mention that but for the saner views taught by spirit communion he himself might have been holding those theatrical views even yet.

A Candid Critic.

AT the Carnegie Hall, New York, Sir A. Conan Doyle addressed a crowded audience under the chairmanship of Mr. Hamlin Garland, of the American S.P.R. Mr. Garland testified to the phenomena of materialisation. "He had beheld faces and forms, had seen them move, had heard them speak, and had watched a bluish cloud-like flame arise from nothing and disappear. Hands without corporeal attachment had seized his wrist, touched him on the knee and shoulder. He had received messages in automatic writing, and had held a closed pad on which, while held, 34 bars of excellent music were written. He grants the phenomena, but believes that Sir Arthur Conan Doyle reaches the wrong conclusion."

A Matter for Scientific Study.

"THESE things," he says, "have nothing to do with religion, but ought to be studied in the biological laboratories of universities. The matter is just as properly an object of scientific study as the wireless telephone or any other form of unknown energy." Of course it is a matter for scientific study, and as far as we are concerned we have not heard of any person trying to prevent Mr. Garland or any other scientist from pursuing such study, but we deplore any attempt to limit a large subject to a tiny groove. We would remind Mr. Garland, too, that not one scientist in every score is capable of original research work.

Leave the Matter to Us.

MR. GARLAND regrets that Sir Arthur did not give a warning that these experiments should be carried on only by scientists. We are bold enough to ask, "Why only by the scientist?" That is surely no guarantee that the matter will be properly dealt with. We remember that the wonderful gifts of D. D. Home were hawked about London over a period of nearly twenty years, and not a dozen men of scientific repute would spend an hour in observing the phenomena associated with him. Let the scientist get on with his work, but we object in the strongest manner to his attempting to restrict examination to a few people of set training and limited view. This piece of special pleading appears to us to be a species of egotistical conceit, and nothing less.

On Selling One's Soul to the Expert!

IN times past the parson desired that men should leave spiritual problems to him, and not bother himself about them, and a nice pickle he made of the matter. In later times the medical profession adopted the same attitude towards National Health, and we were left with a C3 nation. The lawyer, too, took to himself the same attitude, and we have laws upon the statute book which, to the plain, common-sense man, are unintelligible. These representatives of the professions are finding that the man who takes a living interest in his spiritual well-being, his physical health, or the principles of sound justice, is, after all, the most useful client he can have. How dare anyone in these days of expansion raise a warning signal against the seeker after knowledge pursuing his search. Let the scientific specialist use his special knowledge to guide and help us, by all means, but growing democracy will not be treated as helpless and useless children, and be barred from the fields of knowledge.

The Blessing of Consolation.

WE would point out, however, that, despite the opinions of Mr. Garland, hundreds of thousands of sorrowing people have been comforted by receiving definite evidences of communion with those they had lost. The consolation thus obtained has been helpful to them. Our critic may not have had such evidences, but that does not nullify the testimony of those who have. Consolation in sorrow is as necessary to human well-being as advance in knowledge, and he would be a cold, hard man who would deprive the needy because the need doesn't happen to be his.

The Bias of Some Journalists.

APPROPOS the recent failure of Mr. Marriott to obtain a psychograph similar to Mr. Stuart's, the "Daily Dispatch" was the newspaper in which Mr. Stuart's challenge originally appeared. Before the event the "Dispatch" made several announcements of the forthcoming test with a "now we shall see" kind of air. The photographic expert of the paper was present at the test—the plates were developed in their office. Mr. Marriott failed, and the "Dispatch" has never mentioned the matter since. We have visions of the gigantic and sensational headlines which would have appeared if success had attended Mr. Marriott's efforts. Most of the organs of British journalism have risen above this miserably unfair attitude. We wonder why the "Dispatch" lingers in the ditch.

Our Grave Responsibility.

OF curious religious sects there are many, and we suppose each has its place and its modicum of truth. We may be able to glean truth from many fields. Rev. Mereton Smith, of the "British Israel World Federation," has been telling a Bristol audience a lot of interesting things which include the coming of the Lord and the Millennium 15 years hence. We are interested, however, to hear that "Spiritualism was the cause of the Flood, and that it will cause more trouble in future, for it was responsible for many things, including the Russian tragedy." We shall hear next that Spiritualism is responsible for to-day being Thursday, and for the last man we met being exactly six feet tall, and we have no doubt that Mr. Smith could prove it FROM THE BIBLE.

Memorial Service at Skipton.

ON Sunday, April 23rd, Mr. Frank Hepworth conducted a memorial service to the memory of four of our arisen friends; Mrs. Laycock, Mrs. Freeman, Mr. Marshall and Mr. Frewin, who all passed the change within about 14 days of each other.

Mr. Hepworth's subject "Death and Its Revelations," was delivered in a masterly style, clearly outlining the transition. Six girl Lyceumists sang "Dream of Heaven," "Crossing the Bar," and "Will You Meet Us at the Fountain?" Mrs. Stair, of Keighley, and Mrs. Sutcliffe, of Skipton, ably officiated at the graves.

Since the commencement of the Skipton Society some 26 years ago Mrs. Laycock has been actively identified with it, labouring, at a great sacrifice of her time and energy, to keep the flag flying under most trying circumstances, and by her loss, to those who are left to carry on the good work her services will be greatly missed, though her example will be our incentive to higher things. Our thanks are extended to all friends for the floral tributes at the service, which were much appreciated.—H.B.

ANOTHER LONDON SPIRITUALIST TRANSLATED.—It is with much regret we record the passing to the higher life of Mr. H. W. Nuthall, treasurer of the London District Council, and secretary of the Lewisham Church, which occurred on the morning of April 25th, after a severe attack of rheumatic fever. Mr. Nuthall was an intelligent and enthusiastic worker for the Cause, and his place will be hard to fill. Further particulars and photo next week.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

THE MARRIOTT CHALLENGE.

SIR,—Before the above discussion closes in your valued paper, I should feel somewhat remiss if I did not write to thank you for so kindly coming to my rescue in taking up the recent important debate with one of our famous conjurers of the present day, and who poses as a "psychic expert."

The skilled manner in which you contested your opponent's sword thrusts at every turn of his false rapier will, I feel sure, long be remembered by those who witnessed the same on Monday, April 10th, and I trust it may prove of practical value to those who are seeking to support you in the good fight you are showing in the great cause.

Truly, the Movement has just cause to be proud of such valiant supporters in this great work which lies before it, and you may rely upon my staunch support as long as it upholds all that Modern Spiritualism stands for, but which unfortunately becomes besmirched with petty wranglings and opposition which all creeds and demoninations have to contend with. Truly the signs of the times show us that these mud grovellers will have to find somewhere else to carry on their evil business in the future.

As a mark of appreciation in the help I feel we have received through our "unseen" supporters in this great Movement from the other side, both at the test sitting which came off so triumphantly the same afternoon, as well as at your debate, I cannot show my appreciation in a more concrete form than by enclosing you a small cheque which you can use for your building fund or in any other way you may feel necessary.

I cannot close without also adding a few words of my appreciation to your valued staff who so kindly came forward to assist you in making the meeting so successful in every way, and trust that our good opponent may yet live to realise these great and living truths are not so easily conjured with as he imagines. I am more than hopeful that before very long he may get a test from abler workers in the cause for truth and light. Yours in the Service,
A. J. STUART.

"THE AUTHENTICITY OF THE BIBLE."

SIR,—Mr. May seems not to see that my synthesis of facts relating to Biblical history is not "whittling away," but is a justification of the Bible, reconciling its moral inspiration with the errors of form that have been so often exposed from the agnostic point of view. He says that every word of the Bible is true. Will he kindly reconcile the two texts here following:—

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone . . . and they beheld God, and did eat and drink" (Exod. xxiv. 9-11). "No man hath beheld God at any time" (1. John iv. 12).

Denunciation convinces no reasonable man; belief in the real truths of the Bible has been weakened by the very attitude that Mr. May takes up. It may be restored by showing that inspiration is never plenary, but even when most spiritually valid does not obliterate human errors of form. The facts I have alleged on the compilation of the Canon are indisputably true; not one of them can be disproved.
S. DE BRATH.

SIR,—I think Mr. May's letter re the above worthy of the greatest consideration. We need to remember as an interesting instance of the care exercised in transcribing important documents that Ireneus, Bishop of Lyons, in the second century, thus writes in one of his own books, "Whosoever thou art who shall transcribe this book I charge thee with an oath by our Lord Jesus Christ and by his glorious appearing, in which He cometh to judge the quick and dead, that thou carefully compare what thou hast transcribed, and correct it according to this copy, whence thou hast transcribed it, and thus transcribe the oath in like manner and place it in thy copy."

It behoves us to realise that more than 200 words in the Authorised Version of the Bible have changed their meaning, therefore we are able to detect errors even in our almost perfect Authorised Version—mistakes which scholars have known of for a long time. No amount of sentiment should prevent one from making the necessary corrections. Let us revere the golden thread of pure inspiration and truth that makes the Bible a veritable stronghold for all time.
E. P. PRENTICE.

"RECONSTRUCTIVE RELIGION."

SIR,—Re an article in THE TWO WORLDS dated April 21st, entitled "Reconstructive Religion." The writer, W. Rowe, says, "The idea of creation as given in the Old Testament has, by actual science, been proved to be incorrect, and has now passed from belief."

The Christian doctrine on this subject is perfectly clear and positive. It affirms that God created and sustains nature, or, in other words, that mind stands first in the order of thought, and not matter. Of the two one must be first; we cannot rest in a dualism. Everything points to a unity in nature.

When, therefore, our own experience presents us with the striking contrast between a corpse and a living man, when our intuitions compel us to assign quite infinite superiority to that conscious life (mind), which alone differentiates the man from the corpse, and when all sciences at present affirm that no corpse or matter of any kind is able to generate life, even in its lowest degree; while life on the contrary seizes and transforms matter, and conscious life, or mind, transfigures the whole face of the globe, the inference seems irresistible that mind predominates over matter. And so, if the question be raised which of the two was antecedent in order of causation, the answer given by Christianity is the only one consonant to reason, viz., that in the universe, as a whole, mind was first and was the cause of matter, or in other words "In the beginning God created the heavens and the earth."

This text, then, is a brief, pictorial and popular way of stating a profound truth. Of course, in our day and generation we can add to it the words, "And by stages, in an ever-ascending order."
H. BUNTING.

Transition of Mr. George Lumb, of Farnworth.

ON Thursday, April 13th, there passed to the higher life Mr. George Lumb. The remains were interred at Farnworth Cemetery on Monday, April 17th. Mr. Lumb was for many years a member of Bolton Spiritual Church, Deane-road. Respected by all who were privileged to know him, he was a genuine friend and a good worker in the Cause. Many friends assembled at the cemetery. Part of the service was conducted by Mrs. Harwood, of Bolton.

On Sunday, April 23rd, Mrs. Watkinson, of Padiham, conducted the memorial service at Deane-road Church and recorded a loving tribute to the memory of our brother. The Wesleyan minister who conducted part of the burial service was greatly impressed by the services of Mrs. Harwood.—G. WEBSTER.

WE have received a number of letters asking our opinion upon a circular issued to Societies by a well-known Northern Society re their membership of the S.N.U. We have only one remark to make in the matter, and that is that judgment should be suspended until both sides are heard. Enquiries have elicited the fact that the officials of the S.N.U. have received no copy of the circular, and no notice of its issue, and this seems to imply a lapse from the practices of courtesy which should be speedily rectified.

IN connection with the forthcoming International Conference in London on July 1st, 2nd and 3rd, Mr. Albert Wilkinson is prepared to revert to his pre-war practice of arranging for a saloon carriage, Manchester to London, by the night train on Friday, June 30th, if a sufficient number of Lancashire delegates require it. The party would thus travel in company and comfort. Intending delegates should write Mr. A. WILKINSON, 11, Breck-road, Blackpool.

REPORTS OF SOCIETARY WORK

1.—*Ordinary Reports*, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—*Prospective Announcements*, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—*Special Reports*, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—*IMPORTANT*. No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place cannot appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

The above Association held a propaganda meeting on Saturday, April 29th, at the Crescent-road Spiritualist Church, Cheetham. The healers were introduced by Mrs. Smethurst, and Mrs. Shakeshaft responded. Nineteen persons came forward for treatment, and many stood and bore testimony on the efficacy of the treatment received. A staff of five healers attended. Mrs. Shakeshaft moved a hearty vote of thanks to the Society for extending the use of the church free of all charge.

SCOTTISH DISTRICT COUNCIL.

The annual meeting of the Council was held in Edinburgh on Saturday, April 15th, Mr. H. Robinson (Edinburgh) presiding. Delegates were present from the different Societies affiliated with the Council, including one from Aberdeen and three from Belfast. On behalf of the Glasgow Association of Spiritualists a motion was made for a remit to the executive to consider and report as to the best methods of maintaining at the highest level the platform work of Societies affiliated to the Council. This motion was carried.

The executive for the ensuing year was appointed, and resulted as follows: Mr. J. Stoddart (Falkirk), President; Mr. A. Duncan (Aberdeen), vice-president; Mr. J. M. Stewart (Glasgow), treasurer; Mr. J. Skelton (Belfast), N.E.C. representative; Mr. H. Robinson (Edinburgh), secretary. Votes of thanks to the retiring officers were passed. After tea the delegates and friends were entertained at a social evening organised by the study group of the Edinburgh Association.—H. ROBINSON, Sec.

LEEDS DISTRICT COMMITTEE.

The monthly meeting of the above was held at Wakefield National Spiritualist Church on Sunday, April 9th, when Mr. Smithson, of Leeds, in the absence of both the President and the vice-president, presided over the business, and also over a very poor attendance. Five churches only were represented, which was very regrettable, but although small in numbers, everything else was very satisfactory. The church reports were very favourable, and told of progression. The financial statement showed the committee to be in a good position financially.

In the afternoon, an open Lyceum session was held, from which some good discussion sprang.

In the evening a well attended propaganda meeting was held, the secretary taking the chair in the absence of the President. The speakers were

Mr. Martin (treasurer of the L.D.C.), of Hemsworth, and Mr. and Mrs. Oxley, of Leeds. Mr. Martin brought the day's proceedings to a close by tendering our best thanks to the members of the church for the royal way the committee had been treated that day.

BIRMINGHAM: ASTON.

ON Thursday, April 20th, we had the pleasure of a visit from Bristol of Messrs. Taylor and Hoskins, the well-known trumpet mediums. Remarkable manifestations of spirit return were given, and nearly all recognised. An unique feature of the seances was the return of a soldier of the Warwickshire Regiment, who whistled through the trumpet "The Warwickshire March" and "Reveille." A shell was heard to whistle through the air, and a soldier's last words, "Oh, my God!" were distinctly heard by all present.

SEATON DELAVAL.

ON Good Friday, April 14th, the members and friends of the above church held a benefit tea in aid of the dependents of a late worker in the Northern District Council, whose "passing on" last year was a great loss to the Movement.

Invitations were sent to neighbouring Societies to co-operate, and in spite of the inclement weather, there was a good attendance. Hirst Society sent money on by post, and after the accounts were complete the nett result realised £11 10s.

A service was held in the evening, which was conducted by Mr. Moody, of Chester-le-Street, whose presence did much to balance the ill effects of the weather.

CAERAU.

ON Easter Sunday we received a visit from Mr. W. H. Evans, of Merthyr, one of Wales' best geniuses. In the morning he took for his subject "Personality," explaining very clearly that through all physical endeavour there functions very vividly a personality, that there is only one consciousness which underlies all manifestation, that being that spiritual joy, the "I," or ego which permeates all matter concerning the idea of heredity. The speaker stated that whilst we could accept a lot from our own personal experience, there was just penetrating into that process a therometical intuition which was just a mental tool that we play with.

In the evening Mr. Evans took for his subject "Philosophy or inspiration," stating that the meaning of inspiration was just the in-breathing of the atmospheric qualities. Questions were asked and satisfactorily answered. Mr. E. Jones (President) very ably presided.

DINAS-POWIS.

WE have to record the passing to the higher life of Mr. Paul Silby, of Dinas-Powis, on Friday, April 7th, at the age of 72, after a long illness. The interment took place at the Cardiff Cemetery on Wednesday, April 12th, in the presence of members of the family and many friends, who met to pay their last tribute to one that remained faithful until death.

The resident speaker of the Cardiff First Society, Mr. G. Harris, conducted the service.

So passes another of the "Old Guard" whose work in the early years founded the Cause in Cardiff. He used to walk many miles to and from the services in the old days, and ever remained a loyal member, worker and

friend until illness laid him aside. Our sympathies are with Mrs. Silby and the family, but they realise that he has only taken a step forward to the land of his desires.

COVENTRY: BULL STREET.

A SERIES of seances to obtain trumpet messages was successfully held on April 21st and 22nd, with Messrs. Hoskins and Taylor, of Bristol. Audible messages were received at each seance, and nothing but expressions of delight and satisfaction have been heard from the sitters.

JARROW.

ON Easter Monday we held a tea and social for members. We sat down to tea at 4 o'clock, and we all enjoyed a good substantial meal. Afterwards we enjoyed a social evening, which was appreciated by all present.

LIVERPOOL: DAULBY HALL.

ON Sunday, April 20th, Mr. Stewart Young, of Manchester and Algeria, Africa, gave two excellent addresses to appreciative congregations. In the afternoon the subject was "The value of dreams," and in the evening, "Life, the indestructible." It was a pleasure to listen to so able a speaker, and to hear how he appreciated the Negro race because of the knowledge which he had obtained through them on this great question of spiritual unfoldment after life.

LONDON: HAMPTON HILL.

WE regret to announce the passing on of Mr. Baker, age 68, after a trying illness. He leaves a widow and children who miss his physical presence, but the knowledge of Spiritualism has been of great support and comfort to them. A staunch Lyceumist, also secretary of the Lyceum, he was respected and loved by all who knew him. This is the third gone from our midst within four months.

The funeral was ably conducted by Mr. H. Boddington on Friday, April 21st, and many strangers who were present were very much impressed.

LONDON: LEWISHAM.

THE final social of the season, arranged by Mrs. Fenn, was held on Wednesday, April 26th. The entertainment supplied was very varied, and kept those who attended in the jolliest of moods. The overture was played by Master E. Payne. The songs were sung by Mrs. Hancock, Mr. Chapman and Mr. Payne, and a recitation was given by Miss Ida Young. A display of fancy dancing by juveniles was very gracefully executed.

The guessing competitions afforded much interest and some profit to the winners. The event which excited most interest, however, was the competition of impromptu speeches, in which the gentlemen had to give speeches lasting three minutes upon a subject unknown before the moment of speaking, which was highly amusing. Dancing was also interspersed between these items.

Two presentations were made during the evening, one to Mrs. Leechman for good work done as our organist and also as an organiser in various directions, and one to Mr. Leechman on the completion of a year's presidency, during which many new members were enrolled.

Our heartiest thanks are due to Mr. and Mrs. Payne and others from

SOUTH MANCHESTER SPIRITUALIST CHURCH, Princess Hall, Princess Road, Moss 84

WEDNESDAY, MAY 10TH, at 7-30, E. W. OATEN, Esq. (Editor of THE TWO WORLDS), will give his Celebrated Lantern Lecture on "Spirit Photography."

Tickets 9d. and 1/-, reserved. Operator: MR. BLETCHER.

WEDNESDAY, MAY 17TH, at 8, Mrs. A. BENTLEY will give a Lecture on "Figureology."

21st ANNUAL CONVENTION OF THE LONDON DISTRICT COUNCIL, S.N.U.,

At South Place Institute, Finsbury, E.C., on Thursday, May 18th.

Speakers: Messrs. Frank T. Blake and R. H. Yates. Clairvoyants: Mrs. E. Clements and Florence King.

THREE SESSIONS—11 a.m., 3 p.m. and 7 p.m.

See next week's TWO WORLDS.

MANCHESTER & DISTRICT GROUP of the LANCASHIRE DISTRICT COUNCIL, S.N.U.

The QUARTERLY MEETING will be held in the Pendleton Spiritualist Church, Ford Lane

On SATURDAY, May 13th, 1922, at 3-30 p.m. prompt.

IMPORTANT AGENDA includes "Good Friday" Report, applications of Associate Members, etc.; also the following notice of motion in the name of the Central Spiritualist Church and Lyceum, Lord Street, Stockport: "It is resolved that all churches affiliated to the Manchester District Group hereby pledge themselves and their officials not to engage Speakers and Mediums who accept engagements at other than the affiliated churches of a District Group attached to a County Council of the S.N.U."

All Delegates and Associates are requested to attend.

Council meet at 2-30. Tea will be provided at 5-30 for Members at a nominal charge.

D. MORGAN, Hon. Secretary.

Miscellaneous Advertisements. (NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W. near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7, for investigators. Developing Class starting for Physical Phenomena. Write first.

SPEAKERS, OPEN DATES, Etc.

ALTRINCHAM SPIRITUALIST CHURCH. —Will Speakers with open dates forward same to Mr. T. H. YATES, Sec., Oak Cottage, Wellfield-lane, Timperley, Altrincham.

MRS. FLORENCE SUTTON, Clairvoyant. Health diagnosed. Circles for investigators. Circle, Mondays at 3, 2s. 6d. Wednesdays at 3, Thursdays at 7-30. Fee 2s. Private sittings daily, 2 till 6.—7, Great Quebec-st., Marylebone-rd., W.1. (two minutes from Baker-st. Station).

RONALD BRAILEY, Trance Lecturer and Clairvoyant. Speciality, sketches of spirit faces. Few open dates for 1922.—Castledene, Shoreham-by-the-Sea.

THE SOCIETY at WEST HIGH ST., SALFORD, having taken over the New Shaw-street Room as a bona fide Society, require Speakers. B.M.U. members having open dates for 1922 are requested to forward them to GEO. LEE, 40, Phoebe-street, Salford.

WANTED.

WANTED, position as Housekeeper. Thoroughly experienced, capable manager, mediumistic. Spiritualist family preferred.—Apply, "A.M.," 20, East Grove, Leamington Spa.

FOR SALE.

HAIR made beautiful by using my Hair Curling Powder. Restores colour, cleans dandruff, and promotes growth. Guaranteed harmless. Trial packet, 1s. 3d. — ROBERTS, The Briars, Glendale Gardens, Leigh-on-Sea.

On the Threshold of the Unseen. An examination of the Phenomena of Spiritualism and of the evidence for survival after death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s. 3d., post free.

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